

*Ne Sutor ultra Crepidam.*

OR BRIEF  
ANIMADVERSIONS

Upon the *NEW-ENGLAND*

Anabaptists

LATE FALLACIOUS

*NARRATIVE;*  
*Wherein the Notorious Mistakes*

*and Falshoods by them Published, are Detected.*

*Simon Willard His Book, October, 17. 1690.*

By *Simon Willard* Teacher of a Church in  
*Boston* in *New-England.*

Prov. 18. 17. He that is first in his own cause seemeth just;  
but his neighbour cometh and searcheth him.

Rom. 16. 17. Now I beseech you Brethren, mark them  
which cause divisions and offences contrary to the Doctrine  
which ye have learned, and avoid them.

18. For they that are such, serve not our Lord Jesus Christ,  
but their own belly, and by good words, and fair speeches, de-  
ceive the hearts of the simple.

*BOSTON IN NEW-ENGLAND,*

Printed by *S. Green*, upon Assignment of *S. Sewall*. And are to be Sold  
by *Sam. Philips*, at the West end of the *Exchange*: 1681.

ST. JOHN'S CHURCH

OF BIBLE

AND ADVANCEMENTS

Advancements

IN THE BIBLE

ST. JOHN'S CHURCH  
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ADVANCEMENTS IN THE BIBLE

BOSTON IN NEW-ENGLAND

Printed by S. Kneass, at the West end of the Church Lane, 1831.

## To the READER.

**T**He Anabaptists in *New-England*, have in their Narrative lately published, endeavoured to make *Candida de nigris & de candentibus atra*, themselves the *Innocent* persons, and the Lords servants here, no better than *Persecutors*. In which respect, it hath been judged necessary, that some one should *Animadvert* upon what they have done, that so such persons as have been imposed upon by their untrue Relations, may be disabused. Many are of the mind, that it is not worth the while, to take notice of what is emitted, by men so obscure and inconsiderable. And I confess I have thought so my self, so far as I am personally concerned in any of their reflections; and therefore shall not lose precious time in a needless defence. *Haec concurrimus utrinque; illi extremo furore, ego summo contemptu; & vincit mea audacia in Christo*. It seems to me, that the Reverend Author of the following *Animadversions*, hath shewed much humility, in condescending to take persons in hand, between whom, and himself there is such an *Impar congressus*, and let it be, that for this once, He hath contradicted that proverbial saying *Aquila non capis Muscos*. Had he not been sensible, that by good words, and fair speeches the hearts of the simple are deceived, this pains would have been spared. I verily believe, that the Anabaptists by their *fallacious Narrative*, have grievously offended God; inasmuch as the things by them misrepresented, were not done a far off (for then mistakes about them would have been excusable) but at home, where right Information was easie to have been obtained; had they been willing to have known, and that others should have known the truth. And by this means, have they done ill for themselves, forcing others to discover the enormities of some, whose nakedness and shame should not have been divulged to the World, and to posterity forever; but slept in a grave of silence; had not their own *Narrative* brought them forth. They have also by *Letters*, misrepresented worthy and honourable persons as well as things, and their reports have been received elsewhere, with too much readines and credulity, as I perceive by certain Complainants, who say they understand that the present Honourable Governour of this Colony, had threatened the poor people, their Christian friends (as they stile them) with death; which report of theirs, is like too many particulars in their vindication, an *utter mistake ne quis gravior dicam*. The Governour (whose integrity, wisdom, and moderation is well known) hath sometimes moved, that an old severe Law made against those that should manifest any publick contempt of that ordinance of *Infant Baptisme*, might be lenified. So far is the scandalous report which they have railed upon the Governour (and caused it to fly three thousand miles) from being true.

As for the *Brethren*, that have thought good to prefix an Epistle to such a *Narrative*, and therein to declare, that *Moderation is given, and severity is exercised towards Anabaptists in New-England*, meerly for a suppressed Error about the subject of *Baptism*; controverted amongst learned and holy men, they are marvelously deceived in

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that their supposition, possibly I do not fully catch their meaning when they say, that for one Protestant Congregation to persecute another is more unreasonable than all the cruelties of the Romish Church: Some are ready to take it for an intimation, that the Churches of Christ in New-England, are more cruel and unreasonable than the Romish Synagogue; like as the Anabaptists in Germany, look'd upon such Men as Luther, Bullinger, Calixtus, Zuinglius, &c. to be worse than the Pope and his Cardinals. But I hope they are far from any such insinuation, and that they design no other then to suggest unto us, that for men whom God hath by his holy Spirit made one through faith in Christ, to be cruel to their Brethren, is most unreasonable. Which Assertion, (though true in itself) if applied to the Churches of the Lord Jesus, in this Wilderness; it is both an erroneous conception, and unjust reflection. Protestants ought not to persecute any; yet, that Protestants may punish Protestants; and as the case may be circumstanced, a Congregation of such as call themselves Protestants: cannot rationally be denied. Those of the Congregational way (as themselves in the preface to their confession of Faith have professed) fully concur with the old puritan Non-conformists, such as Cartwright, Rainold, Whitaker, Bains, Parker, &c. in whose writings, Congregational Principles about Church Government, are to be seen. Now the old Nonconformists (notwithstanding their sufferings from those that took delight to snite their fellow-servants) did believe that disorders in whole Congregations were liable to the civil Magistrates censure, as is evident from that excellent and judicious Book, called *Puritanismus Anglicanus*, composed by Mr. Bradshaw, and published by Dr. Ames. *Affirmant si particularis a iura ecclesiæ erraverit, Magistratus civilis debet eandem in ordinem redigere*, Cap. 2. Th. 6. Why then should we be rendered as men of bitter, persecuting, rigid spirits and principles; when we say nothing but what our Fathers, the old Puritans, (worthy Confessors, and sufferers for the Truth) constantly affirmed. Our famous Cotton, was another Moses, in respect of meekness, and christian forbearance, as to Dissenters from his judgement in matters of a lesser concernment, yet would he sometimes make a zealous Protestation, that if Magistrates in New-England should tolerate Transgressors against the Rules of godliness (as well as offences contrary to what the rules of honesty require) he believed that God would not long tolerate them. And whereas the Brethren that have subscribed the Epistle, pray the Honourable Governours in New-England, to be careful of doing that which may give occasion of trouble to Nonconformists elsewhere: I shall heartily joyn with them in the same request; and I can assure them, that consideration hath caused more indulgence to be exercised towards their Friends (as they call them) here, than ever they were worthy of. And I hope it will be so still, so far as may consist with Scripture Rules, and the safety of the interest of Christs Kingdome in this Wilderness. These Churches are *Tender vines*, and I cannot persuade my self, that the Brethren when they rightly understand things, will think that the Magistrate should see *little Foxes spoiling* them, and should look on all the while, as one no way concerned. As for those of the *Antipapistical persuasion*, which differ from us only in that particular, I would speak to them as unto Brethren, whom (their Error (for so I believe it is) notwithstanding) I love, and would be at with, and exercise the same indulgence and compassion towards them, as I would have others do to me, who feel my self compassed with infirmities.

I have been a poor labourer in the Lords Vineyard in this place upwards of twenty years: and it is more than I know, if in all that time, any of those that scruple Infant-Baptisme, have met with molestation from the Magistrate: merely



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on the account of their Opinion. I would therefore intreat the *Readers*, (and others of their persuasion, who may be of a Christian and moderate spirit) that have subscribed the Epistle, seriously to consider;

1. That the place may sometimes make a great alteration, as to indulgence to be expected. It is evident, that that Toleration is in one place, not only lawful, but a necessary duty, which in another place would be destructive; and the expectation of it irrational. That which is needful to ballast a great ship, will sink a small boat: If a considerable number of *Antipedobaptists* should (as our Fathers here did) obtain Liberty from the State, to transport themselves and families, into a vast *American wilderness*, that so they might be a peculiar People by themselves; practising all, and only the institutions of Christ; if now *Pedobaptists* should come after them, and intrude themselves upon them, and when they cast men out of their society for moral Scandals; entertain them: Surely they would desire such persons; either to walk orderly with them, or to return to the place from whence they came. And if they would do neither, they would think that such *Pedobaptists* were blame-worthy: let them then do as they would be done by; and deal by us, as they would have us to deal by them; were they in our case, and we in theirs.

2. Let them please to consider, that those of their persuasion in this place, have acted with so much irregularity and prophaneness, that should men of any other persuasion whatsoever, have done the like, the same severity would have been used towards them. I truly profess unto them, that if any men, either of the Presbyterian, or Congregational (or never so much of my) persuasion in matters referring to Church-Discipline, should behave themselves as the Anabaptists in *Boston*, in *New-England*, have done, I think they would have deserved far greater punishment than any thing that to this day, hath been inflicted upon them. Whether the sentence passed on them by the Churches, proceeding in the Name of the Lord Jesus, were only the abuse of an holy Ordinance; or a righteous process according to Scripture Rule: the following Animadversions, will discover unto those that are willing to weigh matters impartially, in the balance of the Sanctuary. How vain is it for men, after they have received such Excommunicates into their communion, and then perceive that the World cries shame on them for it; and some of their own persuasion reprove them: in stead of abhorring themselves before God and the World; and purging out the old leaven; to think they shall come off with saying, *It was a defect! and who in this world are without their failings?* and then by retaining such in their communion to persist in their scandal to this very day? To parallel the case of the Anabaptists in *New-England*, with that of the Nonconformists in *England*, seems most unreasonable. Do the conforming Congregations there, cast men out of their fellowship for moral, scandalous evils? I doubt the *godly Discipline* which their *Liturgy* confesseth was in the Primitive Church, and should be in theirs, is not found amongst them: or, if they should, I believe the Nonconformists would be loth to receive any such into their Communion; which the *New-England* Anabaptists have done, and have persisted therein, from year to year, and that after conviction. And although in their deluding *Narrative*, they seek to palliate this offence, by a fallacious Representation of things; their iniquity is marked before the Lord, *Nitro* and much *Sope* will never wash them clean. If then Dr. *Stillingfleet*, or any other shall go about to stir up Persecution against conscientious Nonconformists in

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England, and endeavour to justify it by the practice of Congregational Men in *New-England*: we see not that any real advantage hath been given, (only taken) from proceedings here. The Author of the Book called *The Mischief of Impositions*, hath given a fair, and rational answer to the Doctor, as to this particular. They say, those of the Congregational way in *England*, plead for *Anabaptists liberty* as for their own. That they plead for liberty and indulgence to be extended towards those that differ from them only in that point of *Pædobaptisme*, I believe: when I was in *England*, I did so my self; and if I were their now, I would do so again: but that they should plead for liberty unto such practices, as our Anabaptists have been guilty of, is not easie to believe; or, if they do, it is because such *Narrators* as these *Animadverted* upon, have by untrue Relations misguided them into undue Apprehensions. Nay, I am fully convinced, that those of their own way, if of serious and gracious Spirits, when once they are possessed with a true Relation of things concerning them, will see cause to condemn *New-England* less, and those their Friends more, than at first they were aware of: How did they bear the World in hand, that the Churches here did Excommunicate them for nothing but their Opinion, in scrupling *Pædobaptisme*! But that therein they have dealt most untruly, and injuriously; the subsequent Answer to their *Narrative* hath made apparent from the Church-Records concerning those matters.

Finally, let me intreat the Brethren to believe, that some of us would shew as much indulgence unto truly tender Consciences, as themselves. It is not so long since our own Necks ble'd under an intolerable yoke of Imposition upon Conscience; as that we should forget what it is to be so dealt with; or exercise that severity towards any, that we have our selves complained of, in others. But the Brethren will readily own, that some men have pretended Conscience, when pride, & perverseness in the will, have been at the bottom: They will also confess, that a meer pretence of Conscience, is not enough to bear men out in an evil practice. All the difficulty is, in discerning the one of these from the other. Blessed Mr. *Burton*'s in his excellent *Irenicum*, hath laid down Ru'es concerning this: And if that which he saith, pag. 32. be sound Doctrine (as undoubtedly it is) some of our *Anabaptists*, have not such characters of a tender Conscience upon them, as were to be desired. If men will call unjustifiable Practices by the name of their Opinion: and when their evils are born witness against, make out cries, that they suffer for their Opinion,

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Opinion, and for their Conscience : How is it possible, for those to help them, who desire to keep their own Consciences pure, and without offence towards God, by being faithful according to that capacity the Lord hath set them in ; and giving a due testimony against those things, which they believe provoke him to jealousy ? And if *Anabaptists* in this Land, have declared their agreement with those of the like persuasion in *England*, as to matters of Faith and Worship : I doubt not, but that there are many godly *Antipapabaptists* there, who will never declare their agreement with those here, as to their evil practices, which have been so offensive to Christ, and unto his People in *New-England*.

*Boston New-Engl,*  
*Nov. 4. 1681,*

**INCREASE MATHER,**

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Opinion and for their Confidence: How is it possible for those to  
 be persons who desire to keep their own Conscience pure, and yet  
 to be persons who are not to be trusted? by being so much exposed to  
 the same trials for their own and for the good of the world, as  
 the others, which they believe to be necessary for the good of the  
 world, in this I am persuaded have their agreement with those of  
 the like persuasion in England and many of the friends of the  
 cause, not but that there are many good persons who are not  
 who will never be in agreement with a false cause, and so they  
 will be in agreement with the cause of the truth, and thus I  
 conclude in my judgment.

Robert Wm. Hall,  
 Nov. 4. 1681.

JOHN BAKER MATHIAS



## Brief Animadversions

*Upon the New England Anabaptists late Narrative  
wherein the great Mistakes by them published are  
made Apparent.*

### SECTION I.

**T**Here are two things which every one who designs to give the World an Account of the History of things done, ought principally to endeavour; *viz.* 1. Truth of expressions, with a plain and full recital of all essential passages thereto belonging. 2. Candor, in Animadverting charitably upon them, not setting our malicious glosses upon things deserving a better interpretation, which rules if the Author of this Narrative had in any degree observed, this reply had been needless: our present business is not to vindicate the Doctrine and Practice of these Churches in point of Infant-Baptism, which if the *Anabaptists* judge not to have been already sufficiently performed, we cannot help that; but it being so that these Churches in *New-England* are herein charged with persecution raised against that sort of men; and both their and our management of affairs depending between them and us in that respect are grossly misrepresented, and convincible of manifest falsehoods, of which they cannot be (except willingly) ignorant, and (should no answer be made) the World might judge us truly charged as to matter of fact, and on that account draw such conclusions as best suite their own apprehensions; yea, our best Friends might possibly be prejudiced at us: it was thought needful to prevent a second Error by discovering the first. In such a case the wise mans counsel seems applicable, *Prov. 26. 5.*

Con-

Concerning the Author of this Narrative, Divine Providence hath removed him from our endeavours of conviction, and the Laws of Humanity ( as well as Religion ) forbid us now to be over severe in our censures of him; his everlasting estate is not my business to enquire after; nor would I at all reflect upon him, if an Answer could have been made without it: However, it being *John Russell with the consent of the Whole*, of whom they tell us he was an Officer, it concerns them therefore to stand by it as far as they can, whom to render obnoxious, and make known to the World, so far as they have made it necessary to do it by this script of theirs, is the professed design of this *Reply*, and let the *Reader* take notice, that my controversy is with an Historian in point of Truth and Falshood, and not with a Divine in matter of Orthodoxy and Error: in which we hope the *Anabaptists* will not be angry, if we are as tender of our reputation, as they were in printing of their Pamphlet for the clearing of their Innocency.

## SECT. II.

I shall begin with the Title, which promiseth fair, and looks innocently; but yet ( methinks ) might have done better to have spoken plainly and told us indeed what it intended. It is not fair to invite a man with a specious show, and then cheat him: he calls it a *Brief Narrative*, and we promised our selves to finde an honest toothless Relation, but (upon reading it) it seems more fit to be called a *Satyrical Invective*; for certainly the principal part of it is rather a *Sarcasme* than a *Narrative*, or what if we call it a *Romance*? which (according to the use of the word) is a story built upon a real Subject, but adorned with Fictions, or a representation of things according as we fancy they should be, not regarding what they are indeed: But let it be a *Narrative*, what is the business it hath to acquaint us with? *Considerable Passages*. Sometime the worth and excellency of a thing, sometimes the newness and strangeness of it render it considerable: and sometimes it is very considerable whether the thing be so or no. But what is it that is so considerable? why the story of the *falling at hiering, and further progress of a Church of Christ in Gospel Order in Boston in New-England*: It is certainly considerable ( and admirable too ) that Christ should have any Church in Gospel Order in the world, since Satan and his Instruments are so buisie to wait and overturn all Order; partly by secret conspiracies, and open persecutions



tions, partly by seducing Spirits, and disorders of Erroneous persons, such as *Quakers*, *Anabaptists*, &c. but through Gods goodness there are more Churches then one in Gospel order in *Bosfon* in *N Engl.* whereas that is rather an *Ubiquitarian* Church. But what Church may this be which is so eminently observable? Oh ! it is a Church *common* (though falsely) called by the name of *Anabaptists*? and it is well that it is falsely so called, else we should hardly have believed it a *Church in Gospel Order*, because we know Baptism is one of the foundations of Gospel Order, *Heb. 6. 1, 2.* But are they falsely so called? Alas for our ignorance! we have mistaken the men all this while: Men render themselves suspected when they deny their names: but they have but one Baptism, therefore not to be called *Anabaptists*; but to deal fairly, by *Anabaptists* we mean no other but those men that deny the Baptism received in Infancy to be any Baptism, and seek another pretended one of their own, and thereby undermine the Baptisme that hath been practised and owned by all the Churches of Christ in the World ever since Christ, excepting a few of their own sect, and if the word be not so proper, yet being generally used, and well understood, it pleads custome, and may do better then a new one: their own term (*Baptists*) is fallacious, insinuating that there are none for Baptisme but themselves: next he tells us the moving cause of that Narrative, which is very honest and good; It is for the clearing of their *innocency* and that every good man may lawfully do, and sometimes ought. The first Fathers in the Church wrote their Apologies. But it were better to be innocent without a plea, then to do mischief, and then wipe their mouth, and say, *I have done no wickedness.* It was high time to purge themselves with a Narrative, when there were so many scandalous things laid to their charge but, if either the things be not laid to their charge, that part of their defence will be vain and superfluous, or the things laid to their charge be both true and scandalous, they will never be able to render them other then so by writing Narratives.

### SECT. III.

In the next place, we have an Epistle to the Reader, to usher in the Narrative. *Dignum patet a proculum.* If strangers will needlessly be meddling, they must thank themselves if they get a blow. They tell us, they leave the ensuing Apology to plead for it self. (But it had been friendly to have spoke a word for it, it being able to speak so

little for it self.) yet they are willing to give in their testimony how that *one and the same spirit in Christians makes them in passions and affections present, though locally distant, and extends a fellow-feeling with the members of the same body*) and if that were proper to sincere Christians, or characteristic of them, they had said something: But experience lets us know, that a spirit of Error is as diffusive, as that of sincerity; and a common cause (though bad) can tie men up in a combination and conspiracie: hence they do well to subjoyn that plea from their *perfect agreement in matters of Faith and worship*] for if so, then self interest also obligeth them to take part with their Brethren: and they do it to purpose, having squeezed the quintessence of the Book into their Epistle. The intendment of it is to accuse this Government and these Churches of Persecuting the Saints and Servants of Christ: and they begin with the Churches, where (wisely taking the Question for granted, which might have put them to some difficulty to have proved) they endeavour to aggravate our guilt by divers Arguments.

1. *Our practices are contrary to the Principles and practices of our Brethren of the Congregational way in England, which do equally plead for the liberties of the Anabaptists as their own*] But let them not be angry if we are hard to believe that those of the Congregational way in England do judge such Anabaptists as these in New-Engl. to be as Orthodox as themselves, and deserve like countenance and favour; or that Magistrates and Churches are no wayes bound to labour (according to the power given them) to suppress Errors scandalously persisted in, or to manifest a practical dislike of them: is not this to scandalize the congregational Churches there, that they may better accuse them here?

2. *Our practices are contrary to the design of our first Planters, who list all for liberty of Conscience, and we are the Children of those that felt the lase of Imposition, and yet will shew to others the like severity*] I perceive they are mistaken in the design of our first Planters, whose business was not Toleration. They were professed Enemies of it, and could leave the World professing they *did no Libertines*. Their business was to settle, and (as much as in them lay) secure Religion to Posterity, according to that way which they believed was of God. If (therefore) this People parted with so much, and were at such charges for their liberties, why then do the Anabaptists trouble them, who had neither scot nor lot in that charge? let them go and do the like, and we shall not so molest their Churches, as they have shamefully done by ours.

3. *It is against their Brethren* ] the sincerity of the expression is much to be suspected, since we know that they do deny us to be, so much as visible Christians, while they declare our Baptisme, not only to be a mal Administration, but a meer nullity. But granting it, we never could finde that Discipline rightly administred, was against Christian charity; and yet the subject of it is Brethren; yea the neglect of that duty ( in case ) would argue want of love, if not hatred, Levit. 19. 17.

4. But they are Brethren that *avowedly profess and appeal to the same rule* ] But what if the Churches, in their bearing witness against them, do appeal to the same rule? and think they should violate it by neglecting this duty, how shall we do then? why do they censure our Church censures against them that have sometimes been our Members? we do avowedly appeal to the same rule. Is it sufficient to satisfie men in one anothers proceedings ( though contrary ) because they appeal to the same rule; this must certainly be some *Levitical Rule*, that may square to all mens Opinions and fancies.

5. *That the present molestation given them is merely for a supposed Error relating to the Subject of Baptisme* ] Here learn, how dangerous a thing it is, to take a thing for truth, upon the credit of prejudiced persons. How untrue this is, there will be afterward occasion in divers examples to make appear: only we must give them leave to call it a *supposed error*; but with whom? with them it is a believed truth, and of such weight, that it were better set a fire on the World than not stand up in it's defence: and ( I can assure them ) with us it is more than a supposed error: and yet that that hath been the only ground of their being molested, shall also appear to be more than a supposed falshood.

6. It is a matter which hath been, and ( if we believe them ) is still *sub judice*: *controverted*, and *that between learned and judicious, holy and good men* ] why then should they be so stiff for it, or we against it? it is very weak for men to be so rigid on all hands about a nice controversie, and indeterminable question, which learned and good men have not these 1600 years known how to determine. But ( upon search ) I finde it hath been both professed and defended in all ages by the Churches of Christ: though this truth ( as many others ) hath not escaped the opposition of men left by God to a spirit of error; but it hath fared as well, as almost any great Gospel Truth, God having ever raised up worthy Patrons for the defence of it. If fundamental Truths must be the more charily or dubiously

serted because men ensatuated with Error and holding perverse principles, yet pretending holiness ( and what Heretick ever did o-ther ) impugn it, it would be a plausible way to subvert all.

With these Arguments they fortifie their conclusion, *viz.* that for one Protestant Congregation ( on such occasions ) to persecute another ( where there is no pretense to infallibility in deciding controversies ) seems much more unreasonable then all the cruelties of the Romish Church. &c. ] Before I saw that Narrative, one told me it was a moderate piece, and shewed a Christian spirit. If they intend us not in these words they are vain men ; if they do, they render themselves the Persecutors, pursuing us with bitter words who have this to say that in all our dealings with them, we have ( allowing humane infirmities ) walked by the golden Rule they urge upon us ( if rightly understood ) doing as we would be done by.

Now they have a word of counsel to the Governours in *New-England*, to consider their Brethren of the Congregational way in England lest they justifie those that trouble them there. ] They owe thanks to any that will fairly put them in mind of their duty, only in this counsel there lurks a dangerous evil, which they ( in retaliation of courtesies ) are to be admonished of, *viz.* they forget that the cause evermore alters the quality of the action : nor was it ever thought by any ( of a sound minde ) that justice should not be admistred upon offenders, lest others ( by misapplication ) should thence take occasion to wrong the innocent : and the Honourable Governours in *New-England* have learned, and are perswaded that if they shuld sin, by omitting duty for mans sake, they should both dishonour God and grieve their Brethren To scare us the more with this, they tell us how Dr. *Stillingfleet* improved it to the same purpose against us. ] all I shall say to this is, we cannot confess guilty, for the censure of those, who neither knowing what we do, nor weighing the difference of cases ( which they would make parallels ) rashly conclude against us : we humbly conceive men that are not prejudiced will easily discern that suppressing with all gentleness and tenderness, a dangerous error and of bad tendency ( such as *Anabaptism* especially so circumstanced as in *New-England* it hath been ) and the enforcing of Ceremonies in Religion, which are neither directly, nor by any good consequence required, in or by the word of God, do differ *tot o coelo*.

For the concluding Prayer, we can heartily put it up to God, and might have joyned with them in it too, had they nor added it as a cloak to the slander of their Epistle.

Now follows the Narrative it self, in which the first thing that accosts us is (indeed) a brief account of their congregating, or that act of theirs in gathering a Church; where we have the moving cause, the manner, and the materials of it.

1. The moving cause of it is brief and pithy: *It pleased God to move their hearts*] and if this be indeed so, then those that opposed them in it, and endeavoured to suppress them, will be found fighters against God, and to act in vain, for the Will of God shall be accomplished, and no weapon formed against it shall prosper: and this Argument we shall finde them making use of (*page 2.*) But who knows not that all Hereticks pretend to the Spirit and Direction of God, though it's certain that in so doing they take the Name of God in vain: and it's little less then Blasphemy to bring God in, to patronize their sinful Actions: For,

1. God doth not graciously move the hearts of any to irregular and unlawful Actions; and though men are very prone to entitle Him to it, yet He utterly disclaims it. *1 am. 1. 13, 14.*

2. And it is certain that when men grow wanton and despise the Ordinances; God (many times) judicially gives them strong delusion to believe a lye, *2 Thess. 2. 10, 11.* and that is none of the least, to misjudge a seducing spirit to be the spirit of God.

3. To follow an erring Conscience, which verily believes his error to be the truth, is not to follow the direction of the Spirit of God: If what God forbids, Conscience perswades, this is not of Gods approbation, for so he should be against himself. It is a snare and a judgement to be under such a Conscience; so that they must pardon us if we suspect the moving cause:

2. The persons thus moved are described from their former experience of his teaching: *such whom by his Word and Spirit he had instructed and taught in the way, &c.*] Thus one error begets another: what have we to do with the Anabaptists? *Kúria dóxa?* do none but the Orthodox bring this plea? we expected he should have given us some Rules by which we might have known it. It is a piece of arragancy for men to beg the principle, or forcibly impose upon our belief that which is the very Dispute and Controversie between us, i. e. whether it be an error or no: and they tell us God taught them, therefore it is no error, true, but if we reply, it is an error, therefore God taught them not, where are we now? are Anabaptists only Masters

Masters of Rules and Canons? may not we as easily deny, as they affirm without proof?

3. *They entered into solemn Covenant to walk in Communion in the practice of all the holy appointments of Christ, &c. and so became a Church of Christ* ] This alone will not make them a Church of Christ, for it so, then every combination of *Enthusiasts, Ranters, Socinians, &c.* may become Churches of Christ, for they do pretend, and promise each other in words as much as these, or any other Churches in the World can do: but there are *Synagogues of Satan* too, in the World. If they who are fit to be cast out of Churches, (and are so actually) combine and covenant, doth that make them a Church?

4. They are men of holy and exact walking, *viz. In the practice and performance of the holy Ordinances of Christ according to Divine Institution* ) If men were not proud and confident, they would never impose their assertions upon us with an *ipse dixit*: grant but an *Anabaptist*, that his Opinion is true, and he can easily prove that ours is false; but if you question that, he hath no more to say to you. It is certain they have exploded Infant Baptisme, which hath been acknowledged by the body of the Church Christian in all ages: not only for an Institution, but a principal Institution of Christ; but if these deny it, then we are mistaken. How like holy men they have walked will appear afterwards.

5. He gives us the names of the men who laid this precious Foundation: and if they had been such men as had done this to begin right Church Order in *New-England*, they ought not to be forgotten but had in honourable remembrance; but if they were (and I am afraid the great day will discover that they were) the Heads and Ring-leaders of a Schisme, and culpable cause of great troubles in the Churches of Christ in *New-England*, they had better been forgotten.

## SECT. V.

And now we have a Church gathered of such excellent materials, and in so regular a way, what reception is it they finde in *New-England*? one would think that such a Church, and in such a place, should have been highly esteemed, strenuously defended by the civil Magistrate, and imitated by all the Churches, who came into the Wilderness on very purpose to serve God in his own way, but unhappily missed of it, till the *Anabaptists* found it out, but lo! they meet the quite contrary; they are *assailed with troubles and afflictions*:  
and



and from whom? certainly a vile Generation; but it must be born, they are not the first sufferers, for the truth (nor for falshood neither) is bath al wayes besallen those whom God hath singled out from others to bear witness to the truth ] true, the World eier persecuted the Church: But have not the People of God also had their zeal to maintain the wayes of God, and counted it their duty to use means to suppress such as upon what pretence soever, sought to pervert them? and if God have proved his People with *Anabaptists* (as he is wont to do his Church with *Seducers*) who shall blame them that have shown their fidelity to God, in endeavouring to stop their progress? and thus the just sufferings of these men will be a poor Argument to prove them the servants of Christ, though men may be sufferers, yet they are not presently Martyrs: *Causa, non passio, facit Martyrem.*

But these precious Saints, (acted by the right Spirit of the old Confessors) had counted the cost, and therefore cheerfully past these pikes and are now gone to rest ] and it is pity to disturb them only it might not be amiss to remember, that the vilest Hereticks and grossest Blasphemers have resolutely and cheerfully (at least sullenly and boasting) suffered, as well as the people of God; (Histories are pregnant with examples) and therefore hitherto they have said nothing to convince any one of their Orthodoxy and sincerity: they may be right, they may be out of the way, for all this.

## SECT. VI.

We have now done with the Narrative (handsomely contrived in one page) the other fourteen are Apologetical, which they were put upon for three Reasons.

1. To Emblazon the Names of their dead Founders, and prevent the Worlds being mistaken in them: and truly, first Founders deserve a Record, and they should be unworthy Successors if they did not Canonize them: though (as things are circumstanced) some wise men think they had done them a kindness, if they had said nothing: and to me, I am sure, for then I had been prevented this undesired task of publishing the follies of men after they are dead. The childe doth his Father the best kindness, to say nothing of him, when by speaking he doth but revive his Infamy. But I take it for a just judgement of God on that generation of men, that by a *fallacious Narrative*, they should enforce us to make the World acquainted with the scandalous conversation of these beginners, which had otherwise slept in the pri-

vate records of those Churches wherein they were accused.

2. The very grievous Scandall cast up in these Beginners & Scandalous men (if incorrigible) deserve to have scandals cast upon them, and if we shall prove these such, they must (for ought I know) bear the Reproach of it and thank themselves.

But yet there are two things wherein they are to be blamed that lay scandal to them; though just, yet it is unjustly done, viz:

1. The frame of Spirit they do it with; they are *rugged Spirits*; truly this becomes not men who profess a Spirit of Meekness: and yet sometimes the Gospel calls Christians to withstand Seducers to the face; to characterize some men in their proper colours, and contend earnestly with them for the Truth: yea, experience tells us that such a rough thing as a *New-England Anabaptist*, is not to be handled over tenderly: the Spirit which they have at all times discovered under the greatest dissimulations (and God grant that they may never have more advantage over us) easily tells us what they would have been, if circumstanced as those whom they accuse.

2. A wicked end; and a good action may be spoiled by a bad design at bottom: *the blasphemers charged them on purpose to make them odious, and make the world believe them a people not fit to live*) men wonderfully sagacious, and extremely charitable! I dare say none of ours ever told them this was their end; why might they not have interpreted it zeal? Paul so interpreted his persecuting Country-men.

But, suppose it be made appear that we have not endeavoured to render their persons odious but only their perverse Doctrine, and that we have used all meekness, patience, gentleness towards men in that capacity we took them to be in? for any such passage of any of ours as judging them not fit to live, I know not of it, nor (I believe) do they, nor do we patronize any such expression though (since their Book hath so many in it) I know not why this may not go for one of their mistakes: and how they *uphold God*) we accept it readily.

## SECT. VII.

Their great Sufferings are of two sorts

1. In Estates and Liberties of which we must not expect a particular account, & are charitably to think it is because they are tender of our reputation: but erroneously in general, a particular account might have been more satisfying. These things look directly upon our Magistrary, in indication of them a word will suffice. Two things take

up this discourse; The persecution, and the needs, *have been made full*  
 11. The persecution is compendiously represented. *as some of our*  
*were sometimes brought by our Country, &c.* ¶ (I suppose they allude  
 to *Mat. 23. 17.*) To which let this be taken as a Reply, *viz.* that if  
 the Honoured Magistrates here are Christian, so have they judged it  
 their duty to maintain the ways of Christ, and strengthen them by  
 civil Laws, which hath not only been the practice of Reformers, of  
 old, but the constant judgement of the Church of Christ ever since  
 the Apostles. self evilminded men will take this advantage to op-  
 press the truth, it is no more then may be done in all other cases: & as  
 it is thought no good plea to keep the Scriptures from the Law, lest  
 they should learn to be Hereticks; so neither to deny the Magistrate  
 his due power on supposition that he may abuse it. On this Princi-  
 ple our worthy Rulers have made Laws against many Seeds and In-  
 truders, and among the rest the *Anabaptists*. That in quelling the  
*Anabaptists* they do not oppose the truth, but suppress Error they  
 are fully perswaded: and although they never pretended to a Lord-  
 ship over mens Consciences, yet they are against the contrary man is  
 subject to them: and if we must stay till all men are agreed about  
 what is truth, before we oppose Error, we shall stay till there is no  
 need of it. For the progress of our Magistracy in the execution of these  
 Laws, they have been so far from a violent, eager, or willing taking  
 advantage against these men, that (notwithstanding their opprobri-  
 ous speeches when they have been before them, their scornful carria-  
 ges, and purposed indeavours to irritate them, by insult & challenges)  
 they have alwayes proceeded slowly, tenderly, far on this side the  
 Law, as those who sought not to ruine either their Names, Liberties,  
 or Estates. How often when fines have been laid upon them, have  
 they stopp'd the Execution: if any have been imprison'd, that have ben  
 but when clared to it: and though once a Sentence of Banishment  
 did pass upon two of their Ring leaders (theady violent men) yet  
 that they neglected, and scorn'd to take notice of it (resolving to  
 run utmost hazards) neither was this improvell as any advantage a-  
 gainst them. Nor is it to be wondred that our Governours have ben  
 opposite in particular to these men, since, if they could gett Head a-  
 mong us, they would certainly undermine the Churches, minis Order,  
 & destroy piety, and introduce pophaneion ( *viz.* ) a wickedness.

2. For the success of these endeavours, *God is praised, still but ap-  
 hold them, and prosper by his means not weakened, but strengthened and  
 increased* ) Methinks I hear the Jews crying, *We are delivered* & doubt

*these abominations.* Let them but remember that many things are done by Gods permissive providence, when the doers have not his approbation: nor is in an unfailing ground of sincerity that they have withstood such trials and are increased: we know (do what we can to restrain them) *Evil men and Seducers shall wax worse and worse, and many shall follow their pernicious ways.* Nor is it to be wondered at, that persons discontent with the yoke of Christ in the Churches, or taking offence at particular Administrations, which might touch their own interest, have so readily followed the faction of the *Anabaptists*, of which sort of men, the most of their society and Founders here, have consisted.

### SECT. VIII.

2. Their great sufferings in their Name; and (it should seem) there are many terms of Reproach cast upon them: pardon them then if they are very tender of their Reputation. Only they should have gone orderly to work, first to have got a good name, and then to have kept it by walking worthy of it. Here we have a file of *scandalous things laid to their charge*) they might have done well to have told us where, and by whom, that we might have compared them; but (I see) we must do what we can, and consider what is charged, and how justly, and whither they are wipe away in their defence. These are no fewer than eight: let us examine them.

1. *They are a Schismatical company who have rent themselves from the Churches of Christ, and received into their society such as have disorderly left the Churches.*

*Ans.* This charge (in termes) was never made against them by us, and so part of their vindication is superfluous; for we never said all of them rent from these Churches: some were strangers to us, till their turbulency made them too well known; and others were never joynted to other Churches, but had lived without Communion. But that they are a society of schismaticks, (if Schisme be an unjust renting from a Church of Christ) we assert. Three things they (in words) grant. 1. That our Churches are Churches of Christ. (page 14.) 2. That some of them were once Members of them. (page 4.) 3. That some of theirs did depart from these Churches and joynt in this new combination. (page 5.) now to prove them hence, a company of Schismaticks: Observe,

1. That whosoever combine with, and encourage Schismaticks, have fellowship with them in their sin.

2. That

2. That *Thomas Gold*, and *Thomas Osborn* ( the persons in dispute ) were Schismaticks, or did unjustly rend from the Church whereof they were before Members will appear by a true Relation of matters of fact ( for this story of the Narrative, and Truth are strangers ) whereof there is sufficient Testimony to be found in the Records of the Church at *Charlstown* ( whereof they were Members ) and there are many faithful witnesses yet alive, who were present at these transactions and can say, if these things be not so ; which ought to outweigh the story of a prejudiced person, who hath all by hearsay, whose very business is to palliate and lick over matters to shape them to his own turn : Here,

1. For *Goodman Gold*: Let the Reader consider these things: and let the *Anabaptists* disprove them, if they can.

1. That though he was first called to an account about withholding his child from Baptisme, yet that was not the reason of his being admonished ( as the Pamphlet asserts ) nor because he could not be convinced of Error; nor yet did the Church proceed to Admonition, till such time as he (not only spake contemptuously and irreligiously of the emptiness & nullity of that Ordinance, but also) used unbecoming gestures in the time of Administration, of which (being asked the reason ) he ( before the Congregation ) acknowledged they were to cast disrespect upon it : nor then neither till after much patience Now let *Anabaptists* themselves judge, whether there be not a vast difference, between doubting about an Ordinance, and professedly vilifying of it by unhandsome words and carriage; and whither they will bear with any Member of theirs, that will so condemn any of those things which are to them sacred, and acknowledged as Christs Institutions.

2. That at his first Admonition he was not sententially suspended, but only desired, for the preventing of the offence of some, to abstain from coming to the other Sacrament.

3. That upon this, *Thomas Gold* took up a trade of absenting himself from the Meetings of the Church to worship God on the Sabbath, which made a new offence.

4. That the Church in much tenderness waited upon him, and (after many provocations ) proceeded not to Excommunication, but tried with Admonition upon Admonition, and that by the space of seven or eight years : nor was he Excommunicated, till ( having left his own ) he joyned to another Society, without the churches leave, or once asking it : and now also being twice sent for by the Church,

he disclaimed their authority over him.

5. That *Thomas Gold* did not leave the Church at *Charlstown* on the account of the *Anabaptists* new Church ( as is pretended ) but had many years before renounced his submission to that Church.

6. That he did ( while under Admonition ) neglect publick worship, and gather a private meeting on the Sabbath to his house.

7. That he did ( contrary to the judgement of *Anabaptists* themselves ) wickedly slight the Admonition of the Church, declaring that they had by it discharged him of all relation to them.

2. For *Thomas Oiborn*; the Churches proceedings with him were with the like patience as to *Thomas Gold*: only it is to be observed, that his first offence ( which this dissembling Pamphlet, finding it disadvantageous, wilfully passeth over ) was this: whereas it is one thing which Church-members engage to upon Admission, to walk with the Church in constant attendance upon publick worship, he ( without notifying any offence ) did withdraw and separate, frequenting those Schismatick Meetings at *Golds* on the Sabbath: this was the offence ( where was the Narrators Conscience mean while ? ) nor did he ( when first dealt with ) pretend any dislike of Infant Baptisme, but that the Church gave no liberty to private Brethren to Prophesie, that they limited the Ministry to learned men, and that he did not find his own spirit free to come: though afterwards he spake both of that, and of their severity to the *Quakers*, though that Church medled not with them, but only to preach against their Errors. In this practice he contumaciouly persisted many years, denying himself to be subject to that Church, or bound to assemble with them ( though he had solemnly given himself up to them in Covenant ) slighting many Admonitions; and afterwards ( with *Thomas Gold* ) went off to, and became a worthy Pillar of an *Anabaptist* Church. And whereas he insists so upon a bitter spirit in the Church against dissenters, let seven years patience, with serious endeavours ( in all tenderness ) to reclaim them, speak whither it be not an audacious Slander. And now ( Reader ) judge, are these a Church of Schismatics or no ?

#### SECT. IX.

2. That we are Scandalous in three respects, 1. *The Foundation was laid with Excommunicate persons.* 2. *We called such to Administer holy things, who were justly for scandal cast out of other Churches.* 3. *For receiving such into our Society.*

A. This



*Ans.* This is indeed the charge, from the just imputation whereof all their tergiversations, excuses, suppressions of the truth, and suggestions of falshood, shall never acquit them. I find not that he denies the first proposition, viz. that those who do such things (adding the word *justly* to the first part of the charge) are to be reputed scandalous. That they have so done remains to be proved.

1. Their Foundation was laid with persons excommunicated and that for scandal: for this it may be considered.

1. *Thomas Gold* was not admonished for his Opinion (nor doth it appear that ever he should, if he had carried humbly) but for opprobrious words and carriages against an Ordinance which he himself had before professedly revered and highly esteemed and which he knew that Church he walked with, had still in the like esteem. And *Thomas Osborne*, by relinquishing publick Worship did really violate his Covenant, not so much as pretending (at first) any doubt about Infant Baptisme.

2. They both of them despised the Church, continued to absent themselves, laid false charges against them, separated in a private meeting, went off to the *Anabaptists* without asking leave, and so became (supposed) Members of one before they were regularly discharged of their obligation to another Church: all which things are against the *Anabaptists* own professed Rules if they will stand to their confession. Whereas he saith, *their not hearing the Church was nothing else but their not coming when the Church sent for them* it is a foolish pretence: their not hearing the Church was their appearing and proving themselves impenitent. and that after many Treaties used with them many solemn Admonitions laid upon them. convictions sufficiently offered. of sins against the light of their Consciences, and which (it's certain) they would have acknowledged, had it not been for fear of being reconciled to the Church, whose Excommunication they feared not, but impudently desired. The truth is, they were weary of their Church Relation, and resolved to get rid of it, and not knowing any regular way to obtain it, they chose to sin rather then suffer; and undergo a just Excommunication, that they might be by themselves, presuming that they could blind the World with a vain pretence that they were ejected for no other reason but because they questioned the right of Infant Baptisme. Hence *Thomas Gold* did particularly express before the Church his desire to be excommunicated, which yet they proceeded not to (till by a first and second refusal to appear at the Churches citing of them) they pro-

ved themselves incorrigible: Besides, it is to be observed that these men ( having privately exercised their gifts in Meetings with applause ) began to think themselves wronged that their light was put under a bushel ; and finding no remedy in our Churches, threw on a cloak of *Anabaptism*, and so gained the thing they aimed at, in a disguise.

2. *They called such to Administer, &c.* ] against all his winding to get clear of this, I only say, *Thomas Gola* was thus imployed, concerning whom too much hath been said, except we had better to say.

3. *They have received such as have ( justly ) for moralevils been cast out of other Churches,* adde, and never given Christian satisfaction. Here he endeavours a *salvo*. The persons instanced are *Thomas Foster*, and *John Farnham*; the former sometimes of the Church at *Bilmerica* the other of the *second gathered Church in Boston*. He acknowledgeth they have received them, but on just reasons, or ( at worst ) not very irregularly. Let the Records of these Churches be compared with this Narrative, and see if the *Anabaptists* have not good skill in painting, and putting a fair face on a foul matter.

1. For *Thomas Foster*, let it be observed.

1. That he was not only a Member of the Church of *Bilmerica*, but of the Foundation, and at their gathering was full, free, and forward in owning Infant Baptisme to be an Ordinance of Christs Institution: and if he judged himself (that notwithstanding) to have been then a true Christian, he ought to have extended more charity (then his after expressions shewed) to the Church still remaining of the same persuasion.

2. That he first discovered his receding from that (formerly received) judgement, by disorderly carriage at the time of Administration of that Ordinance, and being reproved for it, he confessed he had carried unbecoming any person in any Christian Assembly, which gave satisfaction to the Church.

3. Though, (when about three months after this, he began, and thence continued to leave the meeting at the celebration of Baptism,) he was, at a private Church meeting given to understand that it grieved the Brethren, and that he had receded from his Covenant, and was advised solemnly and seriously to consider of it, yet he was not (as the Narrator asserts) laid under Admonition, or prohibited Communion: nor did the Church ever do any such thing in private to any, (which he knew) nor did they intend for this, to have debarred him of Communion.

4. That

4. That after this, he neglected the Church Assemblies, and frequented the *Anabaptist* meetings, and was there rebaptized; and being called by the Church at a meeting, at the Pastors house, to give an account of these proceedings; though at first he dissembled, yet at length acknowledged, and justified his actions, (if false charges may be accounted a justification:) For he told them;

1. That they had *laid him under sin*, whereas he thought he had not done amiss; but they had not so done judicially; though they told him his carriage was a grief to his Brethren: nor (as I have said before) had intended it; so far is the Narration from speaking truth, when it saith *nothing but matter of Conscience was* (or could be) *laid to his charge*.

2. That they denied him Baptism: whereas they owned him for Baptized, and if he was not it was wickedness in him (an unbaptized person) to come to the Lords Table.

3. That they *joked him with Unbelievers*: which was, because they extended Church watch to a Child (or children) of the Church: and yet, for this, he judged his separation lawful, and produced for it 2 Cor. 6. 14, 19, 17. therein (implicitly at least) pronouncing the Church a company of *Belialists* and *Infidels*.

4. That they had presented him to the Court ] The truth is, one of the Brethren of the Church, had made complaint of him to the Grand-jury, which occasioned his presentment, judging his Freemans oath engaged him so to do, when other due means to reclaim him from his turbulent carriages had been used; and this he makes the Churches fault, because they did not lay that Brother under a censure, for not daring to violate his Oath, and betray his Fidelity to the Civil Authority.

5. That they had dealt injuriously by one of his Brethren, in laying him under Admonition ] In justification of which act there needs no account be given here; only, let any judge whether it be a just ground to separate from a Church, because I am not fully of their mind in every act of Administration: and also, it seems a thing not warrantable for a private Member of a Church (in pretence of self-justification) to vilify and asperse a Church of Christ: if this be humility, what is pride? But yet,

6. The Church still continued to labour his conviction: and when they could not obtain it, after much patience, they called him forth in publick, charged him with offensive departing, and sending away from the Church; denying himself a subject of Discipline, and vili-

sving the Church by false charges: he, observing *one* ready to write his Answer, refused to speak any thing, unless *he* were forbidden: and not obtaining it, essayed to depart; yea, though required by the Officer to stay, and hear the Church, he willfully withdrew: on the following Sabbath, he was for these carriages admonished, and debarred Communion, and not till then: and after some patience used, being called forth again, to see if it repented him, he remained obstinate, and was therefore Excommunicated: and now compare notes, and see what will become of *John Russell's* confestaries: As for his retaining the respect of a very Godly man where he is known (which is so boasted-of) it must be only among men void of reason, for (though we will not say but he may have the root in him; yet) he hath blasted profession, by wicked wayes impenitently persisted in, and thereby wounded such mens charity, who judge (as they ought) of the tree by the fruit.

## SECT. X.

2. Relating to *John Farnum*, we have him confessing guilty in some things, acknowledging a defect, but would not have it thought wilful, nor such as any Church in their imperfection may not easily fall into: well, they can make great faults little, and small ones none at all. In sober earnest, we may say of this act of theirs about *Farnum*, that if in nothing else they had been guilty, yet that is enough to render them low in the hearts of any good men, and a shame to Anabaptists themselves. A little in so dirty a matter is enough to be said: Therefore,

1. They say *when he walked in fellowship with the Church, he was in reputation among them for a very godly man.* ] They should have left the word (*very*) out: though (in charity) they had hopes he might have the root of the matter in him; yet he was never judged eminent for his piety: it was long ere he could obtain Admission into the Church at *Dorchester*: & some discerning Christians ever suspected him to be (*John Farnum*) such an one as he after proved.

2. *That he was deputed by them for a Deacon* ] and yet neither the present Teacher; nor any that have been added to the Church, these twenty years, either deputed, or thought him fit for that Office: and whereas there is but one surviving of the Founders of that Church, he professeth there is never a syllable of truth in that report.

3. *That the Church is full of him* ] and yet his account of his Opinion.

4. *The*

4. *The rugged spirit in these men against Dissenters, was the cause of his withdrawing.*

5. *Other things were gathered to this, having a face of Scandal.*

A true survey of the Churches proceedings, will shew the vanity of these Assertions: For,

1. The Church did not so much as deal with him till he had wholly withdrawn Communion from them, refusing so much as to hear the Word Preached with them for many months, no, nor so much as declared themselves offended with him. What now is this rugged spirit?

2. When he alledged his Opinion, the Teacher of the Church (though possibly some may think he did more than the rule required) declared to him, *that if he were so weak as not to think it lawful to see a Child Baptized, his withdrawing when that Ordinance was Administred, should not be imputed as an offence: how is it then that his judgement was the principal thing in that process?*

3. His offence for which he was dealt with, was many moral evils (and so a complicate offence) breaking forth at once: viz. 1. Renouncing Communion with the Church, contrary to *Heb. 10. 24.* 2. Holding familiarity with Excommunicate Persons, contrary to *Math. 18 17. 2 Thess. 3. 6, 14.* 3. Slanders against several holy and worthy men (now with Christ.) 4. That having been often reprov'd for these things, he still persisted. When the Elders reprov'd him for these slanders, he replied, *that they might be offended at a thousand things, he cared not: and that there was never an Elder in New-England was willing any should read the Scripture, but themselves:* After this, he was called before the Church, tenderly dealt with, and those Scripture Rules which he had transgressed were applied to his Conscience: but in vain.

At the third Church Meeting on his account (*Octob. 16. 1665.*) the Pastor (Mr. Mayo) told him it was expected that after so much patience he should manifest repentance. His reply was, *that he desired none of their patience, he was humbled for his sins.* The Teacher (Mr. Mather) saying to him, *we must see it by the fruits,* he retorted, *you see it I, you shall never see it:* some Brethren told him his speeches and carriage were very sinful, they had never seen the like, he replied, *I did not come hither to be snub'd and snarl'd at by every one,* and so he turned his back to depart: the Pastor wished him to stay and hear what further they had to say, and seeing him still proceed, charged him in the Name of the Church and of Christ to stay: he rejoyned,

do not use the Name of Christ to me, I am not one that can bow and stoop to every one; & exit. The same day he told some of the Brethren that he wished the Church would Excommunicate him, and then he should be of a better society. On all these accounts was he laid under Admonition. Two months after which, being called before the Church, he, in words, confess the evil of some of the particulars, but was observed at the same time to turn about and laugh: where then was his Repentance? The Church (this notwithstanding) waited divers months longer, till he went on to that height of impiety and prophaneness, that one of the Teaching Officers setting before the Church the Rule concerning Excommunication *Farnum* makes a leg to him (in the Assembly) in way of derision, and declared, that except the Church would yield to four things, he would have no communion with them: viz. 1. They must set up the Ordinance of Prophesie. 2. Promise to Baptize no more Infants. 3. All be Baptized (i.e. rebaptized) themselves. 4. Put away their present (and still continuing) Teacher from his Office. Upon these things the Church concluded upon his censure, only allowing him another months patience: after which (no repentance appearing) they proceeded.

Now judge: 1. Whither these things have no more than a face of scandal, and that too, only as they are taken and construed. 2. Whither their Admission of him, were not more than a meer defect in those who so admitted him, yea, a meer scandal, stinking in the nostrils of moral men. 3. Whither if it were but a defect, it were not a wilful one, since they either had, or might have had, an account of the Churches proceedings with him; and ought to have inquired after the true cause of his Excommunication, before they received him. Well, it was but a little fault, and a little amendment was enough: and what was that? *when clamors were revived and renewed:*] and then to speak of open and notorious wickedness, if it be approved by a society of Anabaptists, is *Clamour*. But it's well a clamour roused them; whom serious warnings and informations could not. And now the Church (in good time) are dissatisfied, and determine to make search:] But they knew before, that he was Excommunicated: only because he was an Anabaptist, they concluded it was for his Opinion: We see what harm too much credulity doth men. Now they send Messengers, &c. procure a copy of proceedings, and are convinced, (better late than never) suspend him, bring him to give them satisfaction, advise him to satisfy the Church he had offended:] patcht cobbling work! a good *Shoe-maker* would have scorn'd it. Who appointed



appointed the Anabaptist Church to be a spiritual Court of Appeals, to judge cases for, and receive satisfaction on the account of another Church, in respect of any of their Members? *Ex ungue Leonem*, this teacheth us what Lordly men they would be, had they advantage. But he did apply himself to that Church, and all were well satisfied but one: ] How did Goodman Russell know this? suppose all but one remained dissatisfied; nay what if not so much as one was well satisfied? where are we then? except he know them better then they know themselves; both the Elder and Brethren utterly deny the truth of this passage. It is true indeed he did once and again (in writing) acknowledge that the Church had exercised patience towards him, and that he had been guilty of sin, and great evil; both in word and action: and (orally) before the Church, he confessed, he had done very wickedly, and was ashamed of himself: ] The Church then had done well. But why is he not (then) upon this restored? alas! this he sought not; but, the very next day declared, that if he should return into Communion with that Church, it would be the greatest sin that ever he had been guilty of in his life: which made the Brethren suspect his Confession to be insincere, and yet this satisfies the Anabaptists, they still continue to hold Communion with a vile person, justly cast out, not seeking to be restored; and therefore (by the will of Christ) to be counted and carried to, as a Heathen and a Publican.

### SECT. XI.

3. *That we are disorderly, and walk disorderly.* ] For all his plausible excuse, and abuse of Scripture in it, there needs no more but to consider, whether it be not to walk disorderly, to receive into their Communion persons that are under Church dealing for moral evils, yea, excommunicate Impenitents: and not to withdraw from them, after they have confessed they missed it in so doing. If this be not disorder, to set up a Church for a Sanctuary, or City of Refuge for scandalous men who (scorning to submit to the discipline of Christ) presently take up Anabaptisme, and know where to be made welcome; we may then enquire whether there be any such thing as Disorder.

### SECT. XII.

4. *We are disturbers of the publick peace:* ] that this hath (in terminis) been charged upon them, I find not: but that they have made disturbance among us, is true; what else have been the carries of some (now theirs) when of other Churches? with the

courses they have taken to make parties ? what their many complaints into *England*, and misrepresentations of us, to render us as obnoxious as might be, and what this Narrative ?

### SECT. XIII.

5. *That we are underminers of the Churches* ] and is not this true neither ? alas that in all things we should so mistake ! But this we mean, that such of these men as sometimes stood in relation to other Churches, sought to draw others away with them : witness *Thomas Gola's* private meeting in his own house for many years : where ( living two miles distant from the publick place of Worship ) their Neighbours ( I speak things known ) were drawn in, and there were the Churches vilified, and Ministers scoffed at, and means used to alienate mens hearts : and not only so, but they have published to the World that Infant Baptisme is a nullity, that we are Churches of unbaptized men and women, and have unbaptized Officers ; by these pleas seeking to draw men off : and if this be their reduction, it is in vain distinguished from destruction, and is properly Seduction. Adde to this, their readines to receive any discontented persons, so that if any be under offence in any of our Churches ( though he be never so vile ) let him but turn Anabaptist, they will take up his case, if he can satisfie them ( and we may think a little will do ) let his own seek it where they can get it : is not this undermining ? nay, have they not by ther unjust clamours, and false reports, done more hurt to the Churches of Christ in *New-England*, than all their Enemies in the world besides ?

### SECT. XIV.

6. *We neglect publick Worship on the Lords Day* ] What he brings here for justification, is ( to us ) a confessing guilty ; that is it we mean, and therefore what we say, is not utterly untrue : only the reasons they give for their separation, are misrepresented. Whereas they say, we would not admit any of them to communion with us : they know that our Churches have received some that were scrupulous about Infant Baptisme, who were willing to carry inoffensively : that we have refused such as were rebaptized among these Excommunicate Anabaptists, is true hypothetically, viz. except they would acknowledge and repent of that act : because we judge it scandalous. And whereas he tells the World, *We have been shut out of our publick house, and the doors nailed up, and we forced to meet without in the open Air, on a very cold day :* ) he seems to have forfeited all honesty, so to relate.

It

It is true, the Civil Authority here, have (by a very needful Law) prohibited any from erecting any publick Meeting House, without the consent of the Freeman of the Town where they live first orderly had, and obtained at a publick Meeting assembled for that end; and License of the County Court, &c. Without such a Law many hopeful Plantations would have come to nothing. And it equally concerned all others, with Anabaptists; and yet these men (neglecting this Law) undertake such a business. Report of this is made to the Civil Magistrate, who enquired into it, and these fallaciously pretend it might be for a Warehouse, or a Brew-house; thus they still proceed, till it become a Meeting House, and is met in on the Lords dayes: Now are they again called before the Council, justly reprov'd for slighting the Law, and for Dissimulation; and lovingly desired to be content to meet in private (as before) till the General Court (near approaching) might hear and determine this matter. They refusing to promise so to do. Order was given to nail up their doors: whereupon the Anabaptists suddenly meet in the open Air on a cold day (though a large house, and their usual place of meeting stood just by) that they might make matter to frame a scandalous clamour out of: yet were the Doors soon broken open again, and they there publickly meet before the Court. Now I only desire to be satisfied, who gave these men leave to trample all Authority under foot, and live as men that are lawless?

#### SECT. XV.

7. *That we are Idolaters:* ) For this they quote the late Synod-Book, but there is no such word there: we have not been afraid to charge them with the breach of the second Commandment. Every declining from the Rules of Worship, omission, or alteration of Divine Institutions, without immediate warrant from the Law-giver, is against that Command.

#### SECT. XVI.

8. *we are charged to be enemies of Civil Government.* ) I find no such charge: The first Germane Anabaptists were so, we hope these (though they have shown too much contempt of Authority) are not so far gone. But for his so gloriously embazoning their service in the late Wars, it is neither to the purpose, nor of much moment. That they did joyn against the common Enemy is true: *Swamy* (a place chiefly consisting of *Anabaptists*, and where they had a Church) was the place where the Enemy made the first onset (which Church also,

also ( being one of two ) was as much removed as our four ( of above forty ) they so tauntingly upbraid us with *page 13.* ) Besides, any man would fight, rather than have his throat cut; it was not for Religion, nor Civil Government, but for lives and estates. For Captain *Turner*, we have not abridged him ought of his due acknowledgement, in what hath been published. But for his acts at *Connetquot Falls*, they are hyperbolically described: for 1. There was another Captain and his Company, joyned with him in that undertaking, a man of approved valour and conduct, which at that time he discovered in his prudent drawing off his men. 2. Captain *Turner* was at that time by sickness disabled from doing much. 3. God saw meet to obscure the victory by the affrighted and disorderly retreat of our men, the slaughter of many, and death of Captain *Turner*. Nor did the *Indians* receive the greatest blow at that time; nor is it the *Anabaptists* true, but vain glory, to set such an encomium upon their own deeds.

#### SECT. XVII.

We have dismissed the charge, now comes a strong Argument of their Orthodoxy, a witness from Heaven, *viz.* their happy preservation in the time of the *Small Pox* ) Let it be remembered, that one of their persuasion did of it at *Woborn* ( where *John Russell* lived, and should have observed it ) and many of their Children. But be it so; their Society is small, and scattered from *Dan* to *Biersheba*. And who knows; but God might spare them in judgement, to harden them? These things are too high for us: only when God comes to chasten his People, those that are not chastened, may ask whither they are not Bastards:

#### SECT. XVIII.

And now he had done, had not a Book of Mr. *Mather's* come out, to which he hath a few words to say: and a few he thinks are enough to confute so weak and silly a piece, It is Titled, *The divine right of Infant Baptisme*: Ans. sooner said then proved. Excellently refuted! But he hath a word more in general, and one or two in particular to say to it.

1. In general, *Any sober unbiassed Christian may be satisfied, that the main (or one main) design of it, is to render all that are nicknamed Anabaptists as odious as he could* ) I am sorry for it, that so good a Book should have so bad a design: but he is no unbiassed Christian who asserts it: and it is strange that that worthy man, whose charity hath been so large to such men (as is well known) should be thus guilty,

guilty, and if he be, truly it is *very unhappy*. But divers that have read the Book, cannot spy it; I fear it is a suspicious and censorious slander. For his Arguments, it's Answered, *they are no new ones* ] And I like them the better; *verissimum est antiquissimum*. Had he brought novel pleas, I had suspected him, as I do (for that reason) the *Anabaptists*: nay, he tells us, ( *page 2.* ) he intends old Arguments, and no other. But what then? they must have no new Answer, *being sufficiently confuted already*. I am glad of that, he saves me some labour by it. He *blames him not for disputing for what he believes* nor I neither, but think he deserves commendation, and God hath blessed it to the reclaiming of several that way inclined, and settling many more in the truth. But why should Mr. Mather wickedly injure holy men, by arguing, *An Opinion must needs be bad, because the Professors of it have miscarried.* ) But Mr. Mather hath expressly declared against any such conclusion. ( *Page 25.* ) This is the sum of his Argument. *That Opinion which hath been attended with signal judgements on the first and chief assertors of it, and generality of those that have ( especially at first ) embraced it, is to be suspected as Erroneous.* And is it any harm for men to suspect themselves, when God seems to frown on them? do not the *Anabaptists* allow this Argument; and therefore plead that God kept and increased them under persecution, ( *page 2* ) and wonderfully preserved them in times of sickness, ( *page 12.* ) which they desire may be observed; ( though this is of little weight, because these are not the first, nor the chief. ) And do not the generality of the Orthodox, improve this Argument against Hereticks? do not John Russel use it against us? ( *page 15.* ) what befel *Corinthians, Manicheus, Arius, &c?* Dr. Beards Theater of Gods Judgements, Mr. Clarke's Examples, and others may speak for this. Nay, was it not thus with *Korah*, with *Ananias and Saphira*? and for Gods judiciously leaving them to scandalous evils. See *Mat. 7. 15; 16. 2 Tim. 3. 13.* and what befel the first *Anabaptists*? see *Steidan's Commentaries*, and other Authors of great note, quoted by Mr. Mather.

#### SECT. XIX.

2. But there is a thing or two in particular which he cannot pass, they touch him so near. Mr. Mather chargeth them with the sin of *Jeroboam*, but they are not concerned in, or with it. ) The Text alluded to, is, *1 Kings 12. 31.* the Original is, *Jeroboam made Priests of the extremities of the People*; both ends comprehend the whole ( see *Dienfius in Ezek. 33. 1.* ) It was *Jeroboams sin*, that any that would

might (under him) be made Priest, fit, or unfit. The *Belgick* and others read it, of *both ends of the People*. If a fit man would accept it, so; if not, to the other end, and take one unfit. The *Anabaptists* would have a learned Man, if they could get one of their mind; if not, *John Russel the Shoemaker*. The learned *Zeppernus*. *De polit. Eccl.* p. 186. lamenting the low and miserable estate of Religion, gives this for one reason of it; they make *Ministros De extremitatibus populi*, i. e. *Sartoribus, Sutoribus, Idiotis, &c.*

He doth not think the Spirit is locked up in the narrow limits of College Learning. Nor we neither; nor yet Ministerial gifts to be (ordinarily) acquired in a Shoemakers Shop. We believe men are to be instructed, and endeavours used; and that there are Schools of the Prophets to that end, or there may be private means used. We believe a learned man may prove vicious, and so not fit to be improved in that work. We believe every true Christian receives the spirit in his measure; but that he therefore is fit to teach and instruct a Congregation, is an Enthusiastical notion. Truly, if Goodman Russel was a fit man for a Minister, we have but fooled our selves in building Colleges, and instructing our Children in learning.

*Frangite levis calamos, & scinde Thalia libellos;*

*Si dare SUTORI, CALGEUS ista potest.* Mart.

We have enough of his *Last* to people New-England with Prophets.

## SECT. XX.

One thing more, and he will dismiss us: Mr. Mather chargeth them with a pernicious Principle in their Confession of Faith, viz. That *Believers Baptized are visible Christians, and fit matter for a visible Church.* How may the altering of a word or two change the fence? the words of their Confession are, *Believers, being Baptized are visible Saints, and true matter of a visible Church.* Hence (if the *Anabaptists* would give leave to draw consequences, (but then they would never have done with us, and that is the reason they cannot receive our Arguments for Infant Baptism, because they are nothing but a few consequences, and that is nothing to the purpose.) a man might argue that Believers being unbaptized are not visible Saints; & we know they acknowledge none Baptized but themselves: and thus will bring in another consequence, that there are no visible Saints but *Anabaptists*. But suppose a man cannot reach them a blow with a consequence; let them yet say, is Baptism administered to persons within the visible Church, or without it? Besides, they say, Baptized persons



persons are true matter of a visible Church, and they say those that were only sprinkled in their Infancy, were never Baptized : and will not this undermine the foundation of all the Churches in the world, but theirs ? and what more pernicious ? They had even as good cry with *Edom's Sons, Raze it, Raze it to the Foundation.*

And now he cannot chuse but burst out into a lamentation over such a spirit : But thus it will be in the world, that the joy of some, will be made the grief of others ; the triumph of truth, will be the mourning of error : I pray God this cause of the Anabaptists lamentation may be continued, by the constant supply of men zealous against errors.

### SECT. XXI

For a Conclusion the Narrator turns Prophet, & gets up to the top of Mount *Ebal*, and there curses the people of God, or these Churches in *New-England* : and what is it so stirs his spleen ? why they have born their witness faithfully against Anabaptists Errors and Scandals and detested the sin of those men who, after they have ( for Lyes' Slanders, Covenant-breaking, despising Gods Ministers, and slighting the Admonitions of their respective Churches ) been in Christs Name delivered up to Satan, have joyned themselves in erecting and establishing an *Anti-Temple*, and ( like the *Samaritans* of old ) become a *Mount-Gezizim*, a *Den*, and *Receptacle* for every mal-content and scandalous person ( that cannot submit to the Discipline of Christ in his Churches ) to repair unto. And now for this they are compared to those damnable Hypocrites mentioned *Mat. 24. 49.* and threatned with no less then eternal desolation. We see what men may come to in time, begin with falsehoods, and end with cursings. But causeless curses shall not come, nor need these Churches regard, if they keep faithful to their God, though *Anabaptists* Anathematize them.